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MISCELLANEOUS.

ANECDOTE OF THE FRENCH REVOLUTION.

By an eye witness.

That the crimes of the French Revolution were mainly to be attributed to the infidel and irreligious opinions, which had been industriously propagated by Voltaire, and other writers of the same school, is now a matter of history. It were in vain to attempt to trace to the pure love of civil liberty, the unheard-of cruelties and massacres which were committed under her name. These can only be referred to the deistical and atheistical notions, which denied revelation, set up the goddess of Reason as the idol of popular worship, declared death an everlasting sleep, and stripped man at once of immortality and future accountability.

It will be remembered, that in 1793, when the approach of the Prussians had spread an alarm in Paris, a meeting of the populace was called by Robespierre, Danton, Marat, and others of the most sanguinary and atrocious character, in the Champ de Mars Here it was resolved, that "the domestice foes of the nation ought to be destroyed before foreign enemies were attacked."

Accordingly, parties of armed men, infuriate and thirsty for blood, proceeded to the prisons where the non-juring clergy, the Swiss officers and other State prisoners, confined since the 10th of August, were in custody. They were taken out one by one, and, after a kind of mock trial, some few being acquitted, the rest were murdered. The massacre lasted for two days, and more than 1000 persons were put to death. Among these was the beautiful and accomplished *Princess Lamballe.* She was taken from her bed, and carried before this bloody tribunal, massacred, and the head carried by the populace to the Temple, to be seen by the Queen, whose friend she was!

It was on the evening of the second day which had witnessed this dreadful carnage, that a number of the Royalists, male and female, sought an asylum in a mansion, once the scene of revelry and gaiety—now of sadness and terror. There were assembled many of the soidisant philosophers, and many who had been deluded by them.—Among the former, was Monsieur A***, distinguished not less by his learning and talents, than by his licentious, yet sprightly sallies, at the expense of every thing sacred. But now even the facetious Monsieur A. was *mute.* All was silence and despair. At length, Mademoiselle C., a young lady celebrated at Court for her personal charms and general amiableness of character—who had been seduced from the religious principles which at an earlier age had been too faintly impressed on her mind—advancing towards Monsieur A. and throwing herself on the floor, exclaimed, with a piercing shriek, "*Oh give me back my God!*" The company immediately dispersed.

What a theme here is for meditation! *Church Register.*

INTERESTING FACT.

The following interesting fact of a young Indian chief, of the Pawnee nation, at the foot of the Rocky Mountains, who was on a visit to Washington in the winter of 1824, is extracted from a letter of the Rev. Richard Reece, to the editor of the London Wesleyan *Methodist* Magazine:—

"This young warrior, of fine size figure, and countenance, is now about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him in his nation, the rank of '*the bravest of the brave.*' The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female, taken in war, of the Paduca nation, was destined to this horrible death. The fatal hour had arrived, the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled, and the spectators were on the tip toe of expectation, this young warrior, who sat composedly among the chiefs, having before prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive.—The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied through the wilderness toward her home, till she was out of danger. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him, that no inquiry was made into his conduct; no censure was passed on it; and since this transaction, no human sacrifice has been offered in this or any other of the Pawnee tribes.—Of what influence is one bold act in a good cause.

On the publication of this anecdote at Washington, the young ladies of Miss White's seminary, in that city, presented this brave and humane Indian, with a handsome silver medal, on which was engraven an appropriate inscription, accompanied by an address, of which the following is the close: "Brother, accept this token of our esteem; always wear it for our sake; and when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue."

AWFUL DEATH OF AN INFIDEL.

The Hon. Francis Newport was educated by his parents in a religious manner. As he grew up to years of discretion, he fell into the hands of infidels, lost all religion, and commenced infidelity himself. Being sometime after seized with sickness, his serious convictions returned, he became alarmed for the safety of his condition After enduring the most horrid agonies of mind possible, till, in a very short time, his bodily strength was exhausted; with a groan as loud as though it had been more than human, he cried out, Oh, the insufferable pangs of hell and damnation! and expired.

COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the leads of his house, to show him the extent of his possessions:—waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side—"Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side—"Do you see that house?" "Yes." "That also belongs to me." Then, said his friend, "Do you see that little village out yonder?"—"Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more.

Patrick Henry left in his will the following testimony in favour of the Christian religion. "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

Many through pride or ambition, ruin their fortune and family, by expense and equipage, making themselves little by striving to be great, and poor by trying to look rich.

LATEST FROM GREECE.

By arrivals at this port, Paris papers have been received to the 29th of April. They contain the gratifying intelligence which is confirmed from all quarters, that Missolonghi is not taken, but is still in the hands of the Greeks; and that the Egyptians have been signally defeated, Ibrahim Pacha himself having been severely, and according to some accounts, mortally wounded.

N. Y. Obs.

EXPEDITIOUS TRAVELLING.

Mr. J. P. Desnoyers, a merchant of this city, says the Detroit Herald, arrived on Monday, in the Henry Clay, having travelled from New York to Detroit, a distance of 750 miles, in *six days* and *twenty three hours*, including a detention of six hours at Sandusky. *Ib.*

BOSTON SCHOOLS.

By official returns recently made, this city contains 10,236 pupils, of which 7044 are in public, and 3392 in private schools. Number of schools 215—annual expense $152,722—of which individuals pay $97,305; and the city $55,417, exclusive of large sums annually expended in the erection and repairs of School houses.

LUTHERAN CHURCH.

EXTRACTS FROM THE

Pastoral Address of the General Synod, to the Evangelical Lutheran Church in the United States, October, 1825.

The General Synod to the Members of the Evangelical Lutheran Church: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. In the kind providence of our merciful God, we have again had the pleasure of meeting in General Synod, and engaging in fraternal consultation about the high interests of the Redeemer's kingdom. Our gratification, at this meeting, has been enhanced by the presence of a delegation from the Synod of West Pennsylvania, and the reception of that numerous and important body into the connexion of the General Synod; as well as by a variety of other circumstances, all tending to prove, that the prejudices, which have existed against this body, are rapidly subsiding; and that a few years more will present to the Christian eye, the pleasing spectacle of the whole Lutheran Church, in the United States, joining together by the mild, yet salutary, bond of this Advisory Council.—During the five years of the existence of the General Synod, she has given full evidence of the excellence of her constitution, of the fraternal spirit which actuates her counsels, and of the happy results which the friends of Lutheranism may anticipate from her future operations. Against the danger of encroachment on the rights of the individual Synods, no other security was requisite, to the enlightened mind, beyond the structure of her Constitution, and the principles on which it was founded; and to those who, though filled with prejudices, were, nevertheless, willing to be better informed of the measures which have emanated from the General Synod, seem to have given general satisfaction.

The General Synod are happy in being able to represent the situation of all the several Synods of our Church as truly prosperous.

The Synod of New-York, and the adjoining states, continue to evince that enlightened zeal for the extension of Lutheranism, by which she has heretofore been distinguished. By well directed and energetic measures, the brethren of this Synod are rapidly establishing Churches throughout that vast and growing state; and the General Synod regard, with particular pleasure, the rising fame of Hartwick Seminary, which, they are happy to learn, continues to afford equal evidence, of the distinguished abilities of its reverend princip l, and of the enlightened zeal of the Synod, whose particular patronage it enjoys.

The Synod of East Pennsylvania now consists of about fifty Ministers, whose parochial reports afford abundant evidence of their activity, and of the extension of our Church within their borders. Much has been done by this Synod in the cause of domestic missions, and the General Synod would recommend their example to the imitation of the Synods generally. From the statements of some members of this body, who were present at their last meeting, we learn, that those few congregations which were opposed to the General Synod, and on whose account the Clergy deemed it prudent to relinquish, for a season, their connexion with this body, had, in a great measure, become convinced of their error; that the Ministers still retained their attachment to the General Synod, and that we may expect soon to see them resume their connexion with an institution, among the founders of which they held a distinguished rank.

The Synod of West Pennsylvania, held their first regular meeting at Chambersburg, in September last; on which occasion a constitution was adopted, and a resolution unanimously passed to send delegates to the General Synod, and to enter into permanent connexion with said body. The number of Ministers now belonging to this Synod is about thirty, and from their known zeal and devotedness to the truth, it may be confidently expected that this will prove one of our most active and efficient Synods.

The Synod of Maryland and Virginia has increased in number, so as to be entitled, agreeably to the Constitution of the General Synod, to three Clerical and three Lay delegates in that body. This Synod adopted general principles, relative to a Theological Seminary, which they instructed their delegates to advocate before this body, and which paved the way to the important and extensive measures recorded in the preceding minutes. Occasional special conferences are held in this Synod, as well as in most others, and the General Synod cannot but regard with pleasure the zeal and activity manifested by the brethren of this Synod.

The Synod of Ohio continues to increase in Ministers and churches. Although the brethren of this Synod had elected delegates to the last General Synod, no representation was present at the present session. Whether or not delegates were elected and prevented from attending, this body has not been informed. In the known piety and devotedness of this Synod, the General Synod find an ample pledge that its members will not ultimately abandon an institution which is so necessary to the harmony and unity of our church, and which alone can enable the individual Synods successfully to provide for the future welfare of the churches committed to their charge.

The Synod of North Carolina appears to be laboring with unremitted zeal. As the calls for missionary labour, addressed to this Synod, were so numerous, three of the located pastors spent a portion of the past year in extensive journeys to visit distant brethren, and break unto them the bread of life. From the minutes of their last session, it appears that the opposition of certain congregations against the General Synod is rapidly subsiding, and that some of them have made application to be received into connexion with this body. In these events the General Synod sees another evidence added to the long catalogue of proofs, that though some of our members, who live remote from the sources of authentic information, may, for a while, be led astray by the misrepresentations of ignorant and designing men, the truth will at last be victorious, and the work of God eventually commend itself to the conscience of every honest man.

The Synod of South Carolina was organized in January, 1824, and the Augsburg confession adopted as the standard of the doctrines to be believed and taught by its members. In the latter part of the same year, another meeting was held, at which time the number of ministers, connected with this Synod, amounted to ten. From the report of a committee appointed to inquire into the state of our congregations in that section of the country, it appears that there are twenty-four Lutheran Churches in South Carolina, two in Georgia, and some imperfectly organized, in Alabama. The necessity of missionary labour, within the bounds of this Synod, is sensibly felt; and from the zeal and devotedness hitherto evinced by these brethren, there is reason to expect that much will be done for the welfare of Zion. The members of this Synod were formerly attached to the Synod of North Carolina, and were induced by the increase of their churches, and the great distance from the usual places of meeting, to establish a new Synod.

In the Pastoral Address of the last General Synod, on the subject of the Tennessee Conference, the hope was expressed that time and reflection would convince its members that their opposition to the General Synod was founded on error. Since then we have had the pleasure of hearing from the lips of several of their oldest and most respected members, that they now regard the General Synod as a useful institution, and highly disapprove of the turbulent conduct of a certain member of that conference, who, agreeably to the rites of the Lutheran Church, has never been lawfully ordained. Indeed, we have heard, from the same source, that several of the members have pledged themselves to leave the Conference if they cannot succeed in having the individual alluded to expelled. One of its ministers has already returned to the North Carolina Synod; and, it is expected, that of the few who remain, those that are conscientiously labouring to promote the welfare of the Lutheran Church, will ere long follow the example.

In conclusion, the Gen. Synod would, in few words, call the attention of the churches to the important measures which have been adopted relative to a Theological Seminary.—Brethren! we have sketched out for you the plan of such an institution; we have chosen, as its basis, the same principles which have sustained our church during three hundred years; the same holy principles which have sustained Christianity, since the days of the Apostles. Knowing that "other foundation can no man lay, than that which is laid," we have founded this institution on the rock Christ; and now we call on you to build it up into an edifice, which shall do honour to the liberality of your hearts, to make it commensurate with the wants of our extended church, and to make it an important and efficient engine in the advancement of the mediatorial reign of your Redeemer. Remember, that all your possessions are but talents lent you, and that of the use which you make of them, you must render an account. Remember, that the interests of Christ's kingdom are your interests; that the advancement of them is your highest duty; that, if you have done but little heretofore, you have not done what you were bound to do. An opportunity is now given you to make amends for past neglect, and to discharge your present duty. Cast your eyes around you, upon the waste places of our Zion. See her shrouded in mourning, and bewailing her destitute condition. Hear the voice of her sons and daughters, at every session of our different Synods, imploring spiritual aid, calling for some messenger of the gospel, to break unto them the bread of life, and teach them the way to Heaven. Think, too, that your opportunity of giving a portion of your substance to the Lord, may soon be closed by death; and then ask your own conscience—shall I sit still and do nothing! Shall I refuse a small pittance to that God who gave me every thing I possess! No, brethren! Remember, the Lord loveth a cheerful giver; give, therefore, liberally, according as the Lord may have prospered you, and remember the words of the Lord Jesus, how he said—"it is more blessed to give than to receive."

THE POWER OF THE BIBLE.

Extracts from the address of W. Maxwell, Esq. before the American Bible Society, at its late meeting in New-York:—

"But, Mr. President, the Bible is not only 'the cheap defence' of republics, it is also the great instrument of all their happiness. It is not only the 'wall of fire about,' but 'the glory in the midst.' Sir, 'A commonwealth,' says Milton, 'ought to be but one mighty growth and stature of an honest man, as big and compact in virtue as in body, for look, says he, 'what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state.' The Bible then, Sir, the Bible which you have felt so dear and soothing to the single breast, shall be the spring and cause of all those moral movements that shall adorn the annals of our nation, through all the periods of our future story. I am sorry that I have not time even to suggest them. But there is one of them so delightful, that I cannot let it escape me. Mr. President, there is an evil under the sun--and it is great, and it hangs in dark and gloomy folds over that far and fair state from which I come—an evil, sir, which you know, and we feel. I will not so much as name it among you. But the Bible shall destroy it, gradually, safely, most happily, and for ever. Yes, the Bible shall destroy it from under the heavens: for though some learned clerks have discovered that this good book of ours approves and sanctions slavery, I protest, Sir, as often as I have read it, I never came across a single sentence in it that looks that way. No, Sir, but the spirit of the Bible is the spirit of liberty—and it *proclaims liberty to the captives, and the opening of the prison to them that are bound.* And it shall put away, in God's good time, the whole of that sable evil from our land—as you have seen the sun, rising in his strength, dissolve, and dissipate into thin air, that envious cloud that had gathered, I know not how, so maliciously, over his face, to hide, if it had been possible, his glory from the world

"And now, Mr. President, (for I will detain you no longer,) with such an object before us, and such views, feelings, and hopes, about us, who can tell the value or extent of all our future toils! Sir, I am not a prophet, nor the son of a prophet: and I pretend to know no more about the matter than any plain man who reads his Bible as he ought to do, may know as well as I; but I can see plainly that our cause shall prevail, and that *the word of God shall have free course, and be glorified* by our hands, and more and more hereafter. And I can see it now radiating from this house, as it were, and running very swiftly, like light, as indeed it is, through all the earth. And there, I see, it passes along through all our country, our cities, our villages, over mountains and plains, along our valleys, through our western wilds, and places without names, diffusing the principles of love and harmony among all the "numbers without number" of our free, and happy people. It passes through South America, (whence we have heard those grateful tidings this morning,) where nations have been born in a day, healing the wounds of war, and soothing all the elements of discord into peace. It shall cross the ocean. It shall beam, more brightly, over Britain. It shall pass through France—through Spain, melting the bars of her inquisition. It shall cross the Alps. It shall visit Greece—ancient, beautiful Greece—and set her free. And liberated, not now by the vain decree of a Roman senate, insulting her sensibility; but by the word of God, you shall see her, Mr. President, you shall see her come back again into the circle of nations, and sit down among us, with her own poetic garland on her brow, and our Bible in her hand. And that turban'd Turkey—sir, she shall not be—she shall not live to mock our Christianity with her vile apery, her prophet and her koran,—the Bible shall destroy her—and you shall not find her in all Europe, if any where. And Russia—poor, fallen Russia! A little light broke in upon her in her dungeon; a faint but lovely ray—but it is gone—extinguished by one—yet no, it shall return again—for though Tyranny in her folly did once forge fetters for the waves, does she dream, in the infatuation, that she can claim the light! It shall pass. in spite of her, through all her nations. It shall pass through Persia, China, all the realms of Asia. It shall gild even Africa—in her shadow of death. It shall pass through the earth; for *the field is the world*. Yes, Mr. President, here, at this verge of the creation, and only here, is the end of our toils. And the word of God shall be read, as well as preached, through all the world. It shall be diffused like the air that we breathe, and the light that we enjoy.—And our society, Sir, like that faith that formed, and that hope that cheers it, shall be destroyed only by its success; but its charity shall live forever."

Revival at West Point.

By a letter from a member of the Academy at West point it appears, that a revival of religion has commenced and is progressing there among the cadets.

MANAGEMENT OF CHILDREN.

Extract from the Memoirs of Mrs. Susan Huntington.

I have always made it a rule never to give a child what it is passionately earnest to have, however proper the object may be in itself; because, otherwise, an association would immediately be formed in the mind between importunity and success. Were a child always told, when he cries for a thing, 'You shall have it when you show a proper temper,' it would soon teach him to be reasonable. I think it the destruction of government to be capricious, to refuse one day, what in circumstances not seen by the child to be different, is granted in another, to let fretting and teazing carry a point at one time, when at another, they would bring punishment. Children very soon see whether we are consistent; and little deviations from an established rule, afford great encouragement for the next time. These *little* deviations do great mischief, and are often slidden into very imperceptibly by the parent, though the child is quicksighted enough to observe them.

One thing, I think of the greatest importance, and that is, that children be made *always* to mind, and consider the parent's word as their law. Giving up *once* after a command has passed, may lay the foundation, and lead to the establishment, of a principle of insubordination as troublesome as unconquerable. For this reason, absolute commands should be as few as possible. I also think it dangerous to play with children in the way of command, saying do this or do that, when you do not mean that the thing must be done.—It weakens parental authority. I never like to tell very small children to kiss strangers, as they often feel a degree of backwardness very difficult to overcome; and if they refuse, it is necessary to pass it over without compelling obedience, which should not be, or to have a combat with them before the company, which hardens them to reproof. It is better to say, if a stranger offers to kiss them and they refuse, and it is thought best to say any thing, 'Your kisses are of no great consequence; they may be dispensed with, I dare say.' This leads the child to think he is not of so much importance, as he might otherwise be led to suppose.

It is also very necessary to good government that punishments should be proportioned to offences. If we make no distinction between intentional and complicated offences, and careless inadvertencies, the child, by the frequent recurrence of these latter faults, and the sharp rebukes they bring upon him, will become so accustomed to severe reproof that he will not mind it. Tenderness of heart is the most powerful human engine of paternal government; and when this is lost, it seems to me all is lost, unless the grace of God interposes. The inevitable consequence of frequent reproof is, a heart blunted in its sensibilities, and unmoved by the parent's displeasure. Of course all temptations should, as much as possible, be put out of the way of children. Many little things should not be observed, which, if you were conscious the child knew you had observed, ought to be reproved. A harsh and angry tone should never be used, unless a gentle one has previously failed. And I believe, where the authority of the parent is early established by the mild and gentle means, to some of which I have alluded, severe measures need be resorted to very seldom.

THE EVENING LECTURE.

At the usual hour the village bell had collected the assembly. The preacher called their attention to one of the miracles of Jesus, in these words, "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw." After explanatory remarks respecting those possessions, which seemed peculiar to the time of our Saviour's ministry, the audience were reminded, that there is a sense in which all mankind, in their natural state, are blind and dumb. They are blind until they behold the peculiar glory of Jesus as a Saviour. They are dumb until their tongues are unloosed, to recommend this Saviour to their perishing fellow men. They are blind and dumb, until by the power of Christ, they are dispossessed of their natural aversion to the gospel; then the blind and dumb will both speak and see. In confirmation of this truth, a native of Canada, of the tribe of St. Francis, providentially present, was requested to give a sketch of his life for several years past. A breathless silence reigned throughout the lecture-room, while the polished auditory listened to the red-man of the forest. He commenced his interesting narrative by remarking, "Mysterious are the ways of providence." In broken English he stated that at about the age of seventeen, his mind was impressed with a desire to leave his country. He wandered to New-Haven Ct.—While waiting his opportunity, he arrested the attention of a student of Yale College. By him he was asked if he would like to study? Giving an affirmative answer, he was sent to the heathen school at Cornwall. Here he associated with Obookiah. Here he was urged to accept of the Saviour. But he rejected the offer. He hated to hear any thing about salvation. He was called to witness the dying moments of Obookiah. The sight touched his heart. The tear started from his eye. Here he saw the reality of religion. Here he saw the value of religion. Providence called him to Philadelphia. On his way he fell in company with a clergyman of New-Jersey. He went with this clergyman, while in New-York, to hear an evening lecture. The text was, "Come unto me all that labour and are heavy laden, and I will give you rest." He found himself a weary, heavy laden sinner. He saw all his secret sins of heart and life. He carried the burden upon his conscience about ten days. At length he came to the Saviour. In the Saviour he found rest. He found his yoke to be easy. He found his burden to be light. He felt as though born into a new world.—What he once hated he now loved. Old things were passed away, and all things become new. He saw the glory of Jesus. He loved the society of Christians. Thus the blind and dumb both spake and saw. He was then engaged in teaching his people the excellent things of the gospel. He reminded the audience of their privileges, their duty, and their danger. It was a touching scene, to behold the unpolished native of the wilderness calling upon a civilized assembly to accept of the gospel of Jesus. Many a secret tear moistened the cheek. Many a fervent desire arose in the heart. Many a neglected duty wounded the conscience. Methinks all felt it as a good thing to be a Christian, all felt it is good to come to Christ.—How must this converted Indian youth, witness against the unbeliever of a gospel land, at the judgment seat of Christ! But are any who read this, desirous of the part which he chose? And do they feel weary and heavy laden with iniquity? Then may they listen to that divine direction, "go thou and do likewise."

QUEEN ELIZABETH.

Much of Queen Elizabeth's time was spent in reading the best writings of her own and former ages, yet she by no means neglected that best of books the Bible; for proof of which, take her own words: "I walk," says she, "many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodlisome herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them at length in the high seat of memory by gathering them together, so that having tasted their sweetness, I may less perceive the bitterness of life."

THE
Luminary.

Two Dollars per annum, in advance.

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THURSDAY, JULY 6, 1826.

TO PATRONS AND FRIENDS.

Owing to the additional labour and trouble attending the alteration of the form of the Western Luminary, and the intervention of the 4th of July, the publication of this No. has been delayed beyond the usual day. It will hereafter be issued on Wednesday.

The Editor would barely state, that, although he has been much encouraged, by the late increase of subscribers, and has determined to continue the publication, should his life be spared, another year; yet, the present subscription will by no means justify him in devoting his whole time and attention to the paper. A considerable number of extra copies will be printed for a few weeks, in order to furnish new subscribers from the commencement of this volume. For particulars, as to terms, see the last column of this paper.

For the Western Luminary.

Mr. Editor,

The announciation of your intention to continue the publication of your useful paper, has exceedingly gratified many of your constant readers. They were much afraid, from some former intimations, that this cheap and convenient medium of religious intelligence would be arrested for the want of sufficient patronage; but rejoice that the great Disposer of all events has put it into the hearts of some of his people to make another effort, and that they have been, at least, sufficiently successful, to determine you to prosecute this arduous and benevolent enterprise. The religious community are much indebted to you, for those unwearied and persevering exertions, and sacrifices of time and comfort, which you have made, to continue to them this useful religious Journal.—It is believed, by many, that the great Head of the church, has *put* it into the *hearts of the people*, through your instrumentality, as an Editor, to engage with increased vigour and zeal in the cause of doing good. Many have had *their pure minds* stired up to greater diligence and activity in disseminating the light of Divine truth in the various methods which God has appointed. Ministers of the gospel have been quickened, encouraged and comforted, by reading the pleasing and soul cheering accounts of the Lord's work in different parts of his vineyard; they have been excited to more faithfulness and unwearied labour in their Master's service. Many private christians have read the pages of the Luminary with tears of joy, have felt encouraged and strengthened, to wrestle with God for the salvation of sinners and the prosperity of his church—and it is hoped that many careless persons have been brought to pause solemnly, and ask the interesting question—if these things be true, is it not best to be religiously devoted to the Lord and his service? is it not best to be a christian? The doubting, trembling soul, has been *established* and *built up in the faith of the gospel*, by beholding what God hath wrought, as exhibited in your columns. Your paper, as well as all other religious news-papers, operates as a kind of silent preacher on the hearts of many; they can spend a short time, to read it through, or if they should only read it in part at one setting, the variety of matter is so great and interesting, that it can be taken up again, and read without any serious loss or inconvenience to the reader. Many of the most interesting and striking pieces contained in it, are short and easily comprehended, and the mind may dwell on them with ease, convenience, and profit, while the hands may be employed in the avocations of life. It is also believed that *the stile, manner, and spirit* of it, accord with the taste and feelings of the western people. There is a plainness and pungency in your selections, peculiarly adapted to the west, and which is calculated to reach the hearts and consciences of serious and attentive readers.

There are few that know the utility and absolute importance of religious news-papers, who have not been in the constant habit of reading them; and many professors of religion are not *at all apprised* of the rich treasure they lose by not-taking, and habitually reading, some paper of the kind. Many of them are confined to their farms, or daily occupations, and seldom travel without the limits of their own congregations; and, of course, are in a great measure ignorant of what God is doing in the world; their spirits are seldom refreshed by hearing of the mighty out-pouring of God's Spirit, and of the ingathering of the thousands into the fold of Christ, or by hearing that the Jews and heathens are beginning to hail with joy the rising light of gospel truth to their benighted souls. They are seldom animated by hearing or seeing the glorious march of Christ in the car of salvation, through the medium of the reports of the many and varied societies which are engaged in disseminating the *light of the knowledge of the glory of God*. The truth is, that it is to be feared, there are many, very many, who profess to love the Lord Jesus Christ, and his cause above all things, that do *in fact* and *in truth* love *two silver dollars* per annum, much more than Christ and his blessed cause. Such persons give a decided preference to the concerns of this world. They can take, pay for, and read two or three political papers; and feel a very deep interest in the temporal concerns of the state, and of their favorite politicians; while they feel too little interest in the concerns of eternity, and for the success of the Lord Jesus Christ, to take, read, and pay for, one of his papers, or one that advocates his cause in this degenerate world. Sir, it is matter of joy and thanksgiving that you are sufficiently encouraged to go forward in this good work. But there is one fact, which should be cause of mourning and lamentation to every individual friend of Christ's kingdom; it is this, some *professors of religion, in good circumstances*, have refused to take *this* or any *other religious news-paper*; and others, who have been subscribers to this or other papers of this kind, have declined taking them longer. And further, we find some preachers who feel so little interest in knowing what God is doing in, and for the world, that they have no heart to encourage any thing of the kind; and *both they and their people remain* ignorant of the success of the gospel and the spread of the Redeemer's kingdom in the world: and it is further to be remarked, that with such preachers and their people, moral darkness, spiritual sloth, spiritual pride, and a general neglect of duty prevails; their churches are generally in a state of delapidation, their members attend divine service at a late hour, and are irregular in their attendance, the proper discipline of the church is neglected, the interest once felt is lost, and sinners perish for lack of light and knowledge.

It is believed, at least by the writer of this article, that if ministers were to exert their influence in persuading their people to take and read with attention some religious newspaper, that we should not hear so much complaint among *some* of them of barrenness and a want of success in their labours. Both they and their people would be spiritually enriched by this course.

Permit me, dear sir, in concluding this epistle, to say, that your paper is rapidly gaining ground in the west, and that the plan of enlarging it, and throwing more matter before the public, will still increase its weight and influence, and cannot fail to facilitate its success. It is a paper for all the friends of the Redeemer—it is not sectarian, it is not political, but, like the cause which it is designed to support, *it is Christian*, and in it all Christians may feel a common interest.

May the great Head of the church succeed your pious labour and work of faith, with consequences joyous for time and eternity, is the prayer of

A SUBSCRIBER.

HINTS TO TATTLERS.

1st. If my friend speaks evil of me, I wish no one to tell me of it—for I may be certain it was said unguardedly, or under the sway of some fervid, transient emotion, and not the settled feelings of his heart.

2d. If my enemy speaks evil of me, I wish no one to tell me of it, for it is nothing more than I expected—the world will see his dislike, and make due allowance for it—but particularly I wish not to hear it, for then at our next meeting it will be more difficult for me to accost him kindly; and we have struggles enough to encounter in the world, without unnecessary additions.

3d. If a worthy person speaks evil of me, I wish not to hear it, for he will be sorry for it himself upon the first hour's calm reflection.

4th. If an unworthy, unamiable character, speaks evil of me, let me never know it, for the hearing it is all the injury I can sustain—and he is most piteously punished by his own malignity.

5th. If a falsehood is told of me, let it pass—for 1st, the inventors do not believe it, they know they were the fabricators of it. 2d. The amiable part of mankind do not believe it, for it can never be established, and the truly worthy make it a point never to believe any thing to the prejudice of a fellow creature before it is substantiated, (according to the legal axiom—"every one is presumed innocent until proven guilty.") 3d. The malicious class *pretend* to believe it only—they are conscious of the motives with which they propagate it, of the additions they annex, and of the thousand similar falsities to which they have heretofore given currency.—How then am I injured? In no way; unless I attempt to trace or disprove it—and thereby commence an altercation with the worthless, gratify the newsmonger, and make myself ridiculous.

When I hear any one preface a story of evil, with the detested commencement "THEY SAY," I believe he has politic motives for withholding the authors. "THEY SAY." Why, in the name of nobleness, let us come out with a plain—"John or Jane such a-one says it," or let *us* say nothing after them. "*They say.*" The very sound of the phrase,

conjures up the image of the most cowardly detraction

I believe that in no case are we allowed to repeat to our nearest friend, without addition, or exaggeration, just as we heard them--the common talk of the day, anecdotes, or remarks, true or false—prejudicial to the standing, character, or peace of any one.

I believe that in a vast majority of cases, the person who tells you of the evil that is said of you, is equally your enemy; and as malicious as those against whom he is informing.

When any one says, "well, I have just heard of a circumstance which makes me truly sorry," and then repeats the fault to another, I believe they are not sorry.

I believe if a man has sentiments he may avow them (provided he lives in America)—And finally,

I believe that if he is neither afraid of the world's wise remarks, witty remarks, or malicious remarks —when he comes to add a signature, he need not resort to fiction.

DAVID NELSON.

ON INDIFFERENCE TO THE WORLD.

"No man can serve two masters: ye cannot serve God and mammon. Take heed and beware of covetousness. How hardly shall they that have riches enter into the kingdom of God. Take heed lest your hearts be overcharged with—the cares of this life.

"Nothing can be more inconsistent with the genius of Christianity; nothing more contrary to a life of communion with God, and the hopes of eternal glory; nothing more damping to those divine delights; and few things more dishonourable to religion, than an apparent anxiety about the things of time and sense. Any thing in our habitual conduct which indicates that we expect our happinesss in any degree from the increase of wealth, from the gratification of our appetites, from worldly splendour and indulgence, is just so far contrary to Christ's example and to the Christian temper, and dishonourable to religion; and must deduct proportionably from the pleasures of the divine life. The more anxious we are about such things, and the more we indulge in them, the less shall we be favoured with spiritual joy: and, provided it be done in a proper manner, the more indifferent we are about these things, the more shall we be filled with *the peace of God which passeth understanding.*

"Christians, therefore, are required to glorify God, by parting, not only with those things which are sinful in themselves, but with whatever is wrong in its concomitants and consequences; whether by disinclining us for spiritual exercises, making provision for the flesh, or narrowing our capacity of doing good to all men. He who will grasp at every advantage, and enjoy every indulgence, which is not in itself absolutely sinful, may not be condemned for bearing *corrupt fruit*, but will certainly be condemned for not bearing *good fruit*. He will fall under the sentence of the rich man in Luke xvi. and of the wicked in Matthew xxv; both of whom are sentenced for sins of omission.—Evidently this is not *denying ourselves, taking up our cross and following Christ.* This is the religion of the thorny ground hearers. *The cares of this life, entering in, choke the word, and it becometh unfruitful.*

"It is to be feared that there is much of this religion in the present day. Many religious professors are as mercenary, as self-indulgent, as expensive and vain in their apparel and furniture, as luxurious in their manner of living, and as anxious about these things, as the people of the world. Can we really think that these are the true disciples of Jesus, and of the same religion with primitive Christians! that they have renounced the world, have overcome it, are living above it, do not love it, are crucified to it?—In vain will they object to such admonitions as *legal.* I am not treating of justification: on that subject I have avowed my sentiments. I am speaking of the evidences of faith, which such persons do not exhibit. Nor are these 'little things.' If any think them so, let him remember that these are the things which discredit religion, and open the mouths of opposers, and prevent professed Christians from bringing forth fruit. Many will excuse themselves from feeding the hungry, clothing the naked, or contributing to the support and propagation of the gospel, because they cannot afford it; who will spend twenty times as much upon needless vanities of dress, furniture, and entertainments--which only feed their pride, and expose the carnality of their minds. Is this Christianity? Is this having the law written in our hearts? Is this loving God supremely, and our neighbour as ourselves? Are these trifles! Satan knows they are not, though many of us do not. Will not these things appear, at the day of judgment, stronger evidences against us, than all our talk about doctrines and experiences will for us! Would not Isaiah, and Paul, and Peter, and other apostles, and our Lord himself, have borne testimony against them? and shall we then be censured for doing it? Though I am no advocate for monkish austerity, nor for what in the least tends to level the different orders of society, yet *I* own that the expensiveness of many professors in their dress, table, furniture, and whole style of living,--carried to the utmost extent they can afford, if not beyond it; often interfering with the payment of just debts, still more with feeding and clothing the poor; and always in violation of the precept, *Be not conformed to this world*; makes me ready to conclude, that they have either no love, or very little: and, if, they have *none*, they are *nothing, though they spake with the tongues of men and of angels.*

OXFORD AND CAMBRIDGE.

The members of the *University of Cambridge*, Eng. are four thousand eight hundred and sixty-six in number, and those of the *University of Oxford*, four thousand seven hundred and ninety-two, according to the respective Calendars for 1826 of those great institutions.

OBITUARY.

DIED,—At his residence, in Warren county, Ky. on the 14th May last, Revd. DAVID H. PHILIPS, pastor of the Caney Fork Church, in Butler county. He bore a protracted and painful illness, of more than a month, with patience, calmly committed his wife and little children into the hands of his God—and died in the triumph of the Christian faith.

As a citizen, a neighbour, a husband, and a father, Mr. Philips discharged all his relative duties with promptitude and fidelity, knowing that while the chief business of the christian is here to prepare for eternity, the faithful servant of God will not neglect the minor duties, which pertain to this life.

As a minister, he determined to know nothing but Christ and him crucified; and in season and out of season, he declared the whole counsel of God. Few ministers have ever been more beloved and lamented by their people. It was but a short time he was allowed to labour in the vineyard of his master, but in that time he did much. In every part of the Presbyterian Church in the Green River Country, are to be found the fruits of his labours; but especially in the church of which he was pastor, which was raised from its ruins and built up through his instrumentality.

Though we must mourn to see a minister cut off in the midst of usefulness, in the prime of life, yet religion teaches us to say "thy will be done."

"Blessed are the dead which died in the Lord from henceforth: yea saith the spirit that they may rest from their labours, and their works do follow them." *Weekly Messenger.*

OBITUARY.

DIED.--In New-Haven, Conn. on Friday the 9th June, the Rev. JEDEDIAH MORSE, D. D. L. L. D. aged 65.

When a man who has lived wholly for himself, is called from life, his loss is not felt; his death makes no vacuum: like a dull, lazy moving vessel, floated along by the tide, *he leaves no wake behind him.* Such was not Dr. Morse. His life and his talents were devoted to the service of his Lord and Master, and the good of his fellow men. At an early period of life, he took upon him the ministry of the gospel, in which he was a faithful labourer for more than 30 years. In addition to this, his literary productions, and works of benevolence have been surpassed but by few; and the world will long feel the influence of his labours.

Dr. Morse was the author of the first Universal Geography published in the United States; and perhaps there is no other man, who has contributed so much to a knowledge of this useful science in this country. He first established the Panoplist, a periodical work of extensive usefulness. He was one of the first pillars of the American Board of Foreign Missions, and for many years one of the Prudential Committee. The Theological School at Andover, the American Education Society, New England Tract Society, and almost every benevolent object received his unwearied aid, and his prayers.

Dr. Morse was employed a few years since, by the General Government to visit the Indian Tribes on our borders, in order to acquire a more accurate knowledge of their condition, and to devise the best plan for their civilization and happiness. He made several journeys for this object, and his exertions and Reports respecting them, have contributed no doubt, greatly to their restoration from utter extinction. His mind was ever active, and even when his limbs and bodily strength had failed him, he had plans of benevolence that he was anxious to accomplish, but his Master called him.

We have made this imperfect sketch from our limited knowledge of his life, more for the purpose of shewing that the end of such a life must be peace. With him it was not merely peace, it was triumph. Without much bodily pain or any accute disorder, his feeble frame sunk gradually to rest. But as the outer man decayed, the inner man grew strong.--Scarce a cloud obstructed the bright vision which faith presented to his mind: some of his last expressions were --"*I* have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."-- Even when his mortal part was sinking in death, his "soul," he said, "was filled with Immortality" and "God was giving him a foretaste of Heaven."

Religious Intelligencer.

A SIXTH CONTINENT.

An extraordinary phenomenon presented in the southern ocean may render our settlements in New South Wales of still more eminent importance. A sixth continent is in the very act of growth before our eyes! The Pacific is spotted with islands through the immense space of nearly fifty degress of long. and as many of lat.--Every one of these islands seems to be merely a central spot for the formation of coral banks, which, by a perpetual progress, are rising from the unfathomable depths of the sea. The union of a few of these masses of rocks shapes itself into an island; the seeds of plants are carried to it by birds or by the waves, and from the moment that it overtops the waters, it is covered with vegetation. The new island constitutes in its turn a centre of growth to another circle. The great powers of nature appear to be still in peculiar activity in this region; and to her tardier process she sometimes takes the assistance of the volcano and the earthquake. From the south of New Zealand to the north of the Sandwich islands, the waters absolutely teem with those future seats of civilization. Still the coral insect, the diminitive builder of all these mighty piles, is at work; the ocean is intersected with myriads of those lines of foundation; and when the rocky superstructure shall have excluded the sea, then will come the dominion of man.

Monthly Review.

A child in Colchester, Vt. about 18 months old, recently wandered away from its parents. It was found alive, two miles from home, after an absence of three days and three nights, and is doing well. *N. Y. Obs.*

BAPTIST MISSIONS TO THE WEST.

At the late Anniversary of the Massachusetts Baptist Missionary Society, the Rev. John M. Peck made the following interesting and eloquent remarks

Sir, this Society is the oldest of the kind among the Baptists in the United States. Of its formation and incipient operations I know nothing but from its history. At that time I was a boy, hardly acquainted with the name, and entirely ignorant of the principles of the Baptists; but I well recollect the time when your missionaries were ranging over what were then the frontiers of New-England and New-York. Yes, sir, there is a large section of the interior of New-York, where now large and flourishing churches exist, elegant Meeting-houses are erected, Associations are spread over the country; where missionary Societies, foreign and domestic, raise liberal contributions, and where theological education is extensively patronized, which was once visited and watered by the tears of your missionaries. Do the Baptists in all that flourishing region, with enlightened minds and warm hearts engage in the work of benevolence! Recollect the impulse was given by the efforts of your Society. This once waste howling wilderness was entered, the fallow ground broken up, and the seed cast therein by the men you sent to travel there; and now look at the rich harvest that is gathering in as the fruits of these labours.

Amongst the many incidents that have occurred in my travels, I may be permitted to advert to one, which I believe, has been published already in your magazine. It was while I was engaged as an agent of the Bible Society, in 1824. In passing over a lonely tract of country in Illinois, I had occasion to call at a cabin to enquire the way, and found the woman was a Baptist; but she had not enjoyed the privilege of living in church connexion for fourteen years. Eight of these she had lived on that spot, with only two or three families within a number of miles, and during that period she had heard the gospel preached but four times! Upon informing her of my profession and business, she burst into tears, and for the space of five minutes could not reply. She then unbosomed her mind to me, and told me of her daily and nightly sorrows for her situation. It was no small addition to her privations, that she could not read, except by spelling a few words in her testament and hymn book. It added not a little to her distress that her children were growing up entirely ignorant. I mention this case not as a phenomenon. Even the impressions on my own mind at the time, were by no means as forcible as this recital appears to have upon this auditory. To me, such scenes have lost their novelty. To such cases of spiritual distress on the frontiers, I have become familiarized. It is to send the gospel to such, that the individuals and societies connected with your body contribute their funds. And as we are all entirely dependent on the grace and goodness of God, in all that we do in missionary operations, as you are alike dependent on the same Divine goodness for the aid your contributors and auxiliaries bestow, I most cheerfully second the resolution proposed. *Chr. Watch.*

AMERICAN BIBLE SOCIETY.

A late letter from the Treasurer of this Society, says,—"The American Bible Society are making Spanish America, including Mexico, an important object of their operations. The demand for the Scriptures in Spanish is daily increasing, and their printer and binder are working off edition after edition of Bibles and Testaments for the Bible Society formed at Bogota, Colombia; and the managers are encouraging translations of the Scriptures into the native languages, for the use of the numerous population who do not speak Spanish.—So interesting do the managers consider this object, that a Standing Committee of the most active members of the Board has been specially charged with the subject, and the result of its labors in introducing into Spanish America the Scriptures in Spanish, is one of the most interesting of the communications made at the monthly meetings of the Board of Directors. You will be gratified to learn that the national society is increasing and flourishing. The department of its business, which is under my direction has, during the present year, been unusually productive—the funds of the Society having advanced about 15 per cent on the amount reported in 1825." *N. Y. Obs.*

MISSION COLLEGE IN CEYLON.

By recent information from Calcutta we learn that Mr. Winslow, as agent for the contemplated Mission College at Jaffna, has laid before the citizens an outline of the plan proposed, and of the progress already made in its execution. The project has on former occasions been fully submitted to the Christian public in this country—but the means pursued and the ends thus far accomplished may not be so entirely and so generally apprehended.

Nearly 3000 children of both sexes, but chiefly boys, are attached to the *Native Free Schools* which have been established under the superintendence of the missionaries, and 145 boys and 30 girls, selected for their promising character, are taken from their parents and wholly supported and instructed by the mission. A Central School established at Batticotta, as a germ for the proposed College, has nearly 40 youth pursuing the intended introductory studies of College, and a preparatory school has been established in connexion with the same.

VALUE OF THE BIBLE TO THE HINDOO.

Mr. Stratham, the Baptist missionary at Howrah, in India, relates the following incident in illustration of the value of the Bengalee bible:

"One poor old woman was sick a few days ago, and she sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering an eternal world, she said, 'It would be a happy change for me.' I asked the ground of such a hope. She clasped her Bengalee bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ in heaven. He died for poor sinners like me. I know he is able to save me, I believe he will;' and then she prayed so sweetly, that I could not forbear crying out, 'Oh, that my latter end may be like hers.'"

ARGUMENT WITH AN INFIDEL.

Were I to argue *a posteriori*, in favour of truth, I should contend that those principles must be true, which *first*, correspond with general observation—*secondly*, tended to general happiness—*thirdly*, preserved a uniform connexion between cause and effect, evil and remedy, in all situations.

I would then apply these data to the principles held on the one side, by the deists; and on the other, by the believers in revelation. In the application of the first, I would refer to the state of human nature. The deist contends for its purity and powers. Revelation declares its depravity and weakness. I compare these opposite declarations, with the facts that fall under constant observation. Do I not see that there is a larger portion of vice in the world than of virtue; that no man needs solicitation to evil, but every man a guard against it; and that thousands bewail their subjection to lusts, which they have not power to subdue, whilst they live in moral slavery and cannot burst the chain! Which principle then shall I admit? Will observation countenance the deistical? I am convinced to the contrary, and must say I cannot be a deist without becoming a fool; and to exalt my reason, I must deny my senses.

I take the second datum, and inquire, which tends most to general happiness! To secure happiness three things are necessary:—*object*, *means*, and *motives*. The question is,—which points out the *true source*; which directs to the best *means* for attaining it; and which furnishes me with the most *powerful motives* to induce my pursuit of it! If I take a deist for my tutor, he tells me, that *fame* is the object; and universal *accommodation of manners to interest*, the means; and *self love* the spring of action. Sordid teacher! From him I turn to Jesus. His better voice informs me, that the source of felicity is the *friendship of my God*; that *love to my Maker, and love to man*, expressed in all the noble and amiable effusions of devotion and benevolence, are the means; and that the *glory of God*, and *the happiness of the Universe*, must be my motives. Blessed Instructor, thy dictates approve themselves to every illuminated conscience, to every pious heart!—*Memoirs of Rev. S. Pearce.*

SANCTIFIED AFFLICTION.

"When my poor Sarah lay at the point of death . . . . towards the latter days I enjoyed such support, and felt my will so entirely bowed down to that of God, that I said in my heart, I shall never fear another trial—he that sustained me amidst this flame, will defend me from every spark! And this confidence I long enjoyed. But that was near six years ago, and I had almost forgotten the land of the Hermonites, and the hill Mizar, But the Lord has prepared me to receive a fresh display of his fatherly care, and his (shall I call it?) punctilious veracity. If I should be raised up again, I shall be able to preach on the faithfulness of God more experimentally than ever. Perhaps some trial is coming on, and I am to be instrumental in preparing them for it: or, if not, if I am to depart hence to be no more seen, I know the Lord can carry on his work as well without me." *Ib.*

DUTIES OF MOTHERS.

What a delicate office is that of a mother! How wary should be her footsteps, how spotless her example, how uniform her patience, how extensive her knowledge of the human heart, how great her skill in using that knowledge, by the most vigilent and strenuous application of it in every variety of occurring circumstances, to enlighten the understanding and reform the heart! Legislators and governors have to enact laws, and compel men to observe them; mothers have to implant the principles, and cultivate the dispositions, which alone can make good citizens and subjects. The former have to exert authority over characters already formed; the latter have to mould the character of the future man, giving it a shape which will make him, either an instrument of good to the world, or a pest to society. Oh that a constant sense of the importance and resposibility of this station, may rest upon me! that grace may be given me faithfully to discharge its difficult duties!—Mrs. Huntington.

BEWARE OF SIN.

I was much affected with the language of a venerable minister of the Gospel, which I lately met with,—he says, 'Though I have had some degree of experimental acquaintance with Jesus Christ for almost forty years,—though I have borne the ministerial character upwards of twenty-five years,—though I have been, perhaps, of some little use in the church of God, and though I have had a greater share of esteem among religious people, than I had any reason to expect: yet, after all, it is possible for me, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe.'

I often meet with circumstances which prove the truth of the aboveremarks.

The other day I was in company, and I named the departure of a person who was well known, and esteemed on account of the consistency and general excellence of her conduct. An aged friend who was present, remarked, that it was a painful reflection, that more than fifty years since, in a single instance, she had acted with indiscretion; otherwise her character would have been uniformly good.

Thus one fault was remembered for half a century, and brought forward as a blemish on an individual, who, for that long period, had maintained a very honourable Christian profession.

How should we watch and pray against the least sin! One sin leads to another,—and as one mill-stone, tied round a man, would certainly drown him, if he were thrown into the sea, so one sin, loved and practised, will drown a soul in perdition.

THE LOVE OF PLEASURE TRIUMPHING OVER THE LOVE OF MONEY.

Two years have not yet passed, since I, for the first and only time, visited one of our most celebrated watering places, for the benefit of my health. While waiting for a friend in the portico of a Hotel, two gentlemen, who seemed from their conversation to have been extensively concerned in commercial business, and to have become men of wealth, were engaged in a free recital of their own private history. One of them stated that he had in former years employed many vessels in his trade, and been deeply interested in large and lucrative mercantile business, till he had acquired what the world calls *a great fortune*. But at length he was led to reflect thus;—"Why need I wear out my life in the din, perplexity and fatigue, of my present concerns? I have enough already to render me independent; why should I toil for more? I will send no more ships to sea, will call in and close up all my accounts, will vest my money in the bank, and live upon the income." "Noble resolution," cried his companion—"this was the triumph of reason." He proceeded, "I did so, and carried my purpose into effect; though I felt a conflict, and was obliged to sweat in carrying it through. But it is done; my money is securely vested, and I can give each child"—(here the thousands were named) "I can at any time lock up my buildings in B——, and take my family with me to make the tour of the United States if I please, without an anxious thought as to property. I can spend my time, as is most agreeable, in visiting the country, in sporting, fishing, or reading. I can take a voyage to Europe, in company with my family, and be gone a year, without any solicitude respecting my pecuniary concerns; and I would not walk from here to the spring, if Billy G. would give me all his property?" High encomiums followed from his friend, on account of this supposed victory over the world, and a contrast was drawn between this *happy man* and another acquaintance, who with all his riches could never enjoy himself in this way, but must ever be driving his business, with ceaseless anxiety, with no taste for sporting, fishing, reading, journeying, &c.

Mistaken men! thought I. Though you say to your hearts, "Go to now, enjoy pleasure," you will find it end in vanity and disappointment. Your estimate of happiness is false, and leads you in enchanted paths, to drown your souls in destruction and perdition. Your language is the same, substantially, as that of the wise calculator of this world, who placed his ultimate good in possessing much goods laid up for many years, and who thought of spending the remnant of his life in mirth and pleasure, when the sudden, solemn message came, "This night shall thy soul be required of thee."

Bost. Rec. & Tel.

FATAL EFFECTS OF GAMING.

Another instance has just occurred.—The son of a respectable merchant in Liverpool, was sent thither by his father with a power of attorney, to receive a considerable sum of money. Having accomplished the object of his journey, the young man was induced to prolong his stay in the Metropolis, as it was his first visit, and all was new to him, and imprudently formed an acquaintance with one of those well dressed swindlers, who are ever on the watch to entrap the ignorant and unwary. The natural consequences followed—dissipation and pleasure led to expense, and the money he had received was broken in upon; then the gaming house was proposed to restore the sum wasted. The first night success attended the unhappy victim, but the second left him without a shilling. In despair he tried to enlist for India, but was rejected as under size; then he retired to an obscure lodging in Oxford-road, where he subsisted by selling his clothes, &c. and at last in destitution and sickness, was supported by the kindness and charity of his landlord. He refused to tell his father's name, till at length, won by the benevolent attentions of some religious persons belonging to the missionary institutions, he informed them respecting his friends.—The father was written to, and he instantly started from Liverpool, having already suffered greatly from anxiety at the unaccountable absence of his son, and his total silence, and merely arrived in time to see him expire; for the sudden shock, and the effort the unhappy man made to raise himself in bed to throw himself before his father, were too much for his exhausted frame. The grieved and afflicted father, overcome by the loss and cruel fate of his beloved son, sunk under the blow, and was himself a corpse, and consigned to the narrow house, a few weeks afterwards.

London paper.

THE PROFANE SWEARER ABASHED.

During the passage of one of the elegant steam-boats which ply between New York and Albany, says the Black Rock Gazette, the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of animal spirits, he bounded about, and swore most roundly, descanting upon the fashions and news of the day, and accommodations of the boat, (which he admired.) in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steam-boat is quiet, and that the utmost urbanity and civility reigns: and that an interruption of that quiet, interests the whole: so, in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and, the cabin passengers, taking into consideration the coarseness, indecorum, and levity of the young man in question, he was, accordingly, called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and of man, of the laws of society, and the common claims of decency; that, he must be assured, that he was not on board of a fishing smack, nor was he in the forecastle, but in the company of gentlemen, and was bound, by all considerations of honour, not to shock the feelings of those associated with him, by his ill-timed and profane use of vain and corrupt language; that, if he should acknowledge that he had made a blunder in getting on board the wrong vessel, his passage money should be returned to him, and he be invited to join such company as might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.

DOCTOR GREEN'S CURE FOR DRUNKENNESS.

Whenever you feel an inclination to drink spirituous liquor, (Grog) drink cool, fresh water. This is an effectual cure; and, in a very short time, you will make a *sober* man—out of the greatest drunkard.

Drunkenness, the Doctor says, is a disease of the stomach, and *cold water* is the *remedy*. For the goodness of Providence has placed by the side of *every disease* its appropriate *remedy*—and by the side of *every evil* its appropriate *good*. Let us be thankful.

In an answer of the Doctor to a letter I sent him, relative to my sickness and drinking spiritous liquor, it contained in substance what I now write, and, thank Providence, it has perfectly cured me of that dreadful disease called drunkenness.

I can now attend to my business; and can say that a *sober life* is a good life.—'Tis a saving of many things—'tis a saving of *cash*—'tis a saving of the *constitution*—'tis a saving of a man's *credit*.

FEMALE INFLUENCE.

A philosopher once said, "let me make all the ballads of a country, and I care not who makes its laws." He might with more propriety have said, let the ladies of a country be educated properly, and they will not only make and administer its laws, but form its manners and character.

It has been remarked that there have been few great or good men who have not been blessed with wise and prudent mothers. Cyrus was taught to revere the gods, by his mother Mandane—Samuel was devoted to his prophetic office before he was born, by his mother Hannah—Constantine was rescued from paganism by his mother Constantia—and Edward the sixth inherited those great and excellent qualities which made him the delight of the age in which he lived, from his mother, lady Jane Seymour. Many other instances might be mentioned, if necessary, from ancient and modern history, to establish the truth of this proposition.

MATERNAL AFFECTION.

There are no ties in nature to compare with those which unite an affectionate mother to her children, when they repay her tenderness with obedience and love.

Cornelina, the illustrious mother of the Gracchi, after the death of her husband, who left her twelve children, applied herself to the care of her family with a wisdom and prudence that acquired her universal esteem. Only three out of the twelve lived to years of maturity, one daughter and two sons, whom she brought up with so much care, that, though they were born with the most happy geniuses and dispositions, it was thought they were more indebted to education than nature. The answer she gave to a lady of her acquaintance concerning them, is worthy of remark, and includes in it instructions which deserve the attention of every affectionate mother and daughter.

The lady, who was very rich, and still fonder of pomp and show, after having displayed, in a visit she made her, her diamonds, pearls and richest jewels, earnestly desired Cornelina to let her see her jewels also. Cornelia dexterously turned the conversation to another subject, till her children were returned from school. When they entered their mother's apartment, she said to the lady, her companion, pointing to them with her hand, "*these are my jewels, and the only ornaments I admire.*" And such ornaments, which are the strength and support of society, add a brighter lustre to the fair, than all the jewels of the east.—*Beauties of History.*

POETRY.

For the Western Luminary.

ON HEARING A SERMON.

So run that ye may obtain. 1 Cor. ix. 24.

So may we run that we may win!
A heaven of bliss, secure from sin;
Not only wear the christian name,
But the bright sparkling prize obtain.

O may this hope inspire our breast;
That we may run and win their rest:
So may we run this heavenly race,
And trust to free and sovereign grace.

Forever view that promise true,
That gives a christian's Pisgah view
Of that pure world, from sorrow free;
O may that rest remain for me.

Then will a pure, unsullied wreath,
Adorn the christian's brow of grief:
Their cheek with roses then shall bloom,
And they shall triumph o'er the tomb.

Then let them run, with patience run;
And follow their illustrious Sun;
With nobleness each conflict bear;
The christian's name with honor wear.

They triumph shall by sovereign grace,
And see their Saviour face to face:
O may I walk this narrow way
That leads to bright eternal day.

Nor ever from my Shepherd go!
Who leads me in this vale below;
But led by him, obtain the prize,
A crown of glory in the skies.

HOPE.

Cease my heart, ah! cease complaining,
Let not grief corrode my breast,
All my cares to Heav'n resigning,
Be my sorrows lull'd to rest.
See yon morning star that rises,
Leading on the orb of day;
So my bosom recognizes
Hope's serene, effulgent ray.

Come sweet Hope, the mourner's treasure,
Haste, return, celestial guest,
Again illume with Heav'nly pleasure,
A bosom long by grief oppress'd:
So when life's last drama closes,
And a brighter scene display,
Hope's fair hand shall scatter roses
O'er my path to realms of day.

From the New-York American.

BETTING.

"Bets are the Blockhead's argument,"
The only logic he can vent,
His minor and his major:—
'Tis to confess your head a worse
Investigator than your purse,
To reason with a wager.

The fool who bets too high, will have
Temptation to enact the knave,
And make his friend his martyr;
But they who thus would, underhand,
Entrap, may be themselves trepann'd,
And sometimes catch a Tartar.

Some slily make the matter sure,
And then propose, with looks demure,
The bet at stake to double;
Forgetting that whatever vogue
The trick may have, the man's a rogue
Whose betting is a bubble.

Tempt not yourself—still less your friends—
Where bets begin, attachment ends,
And up spring feuds and quarrels.
Leave wagers to the black-leg tribe,
Lest with their practice you imbibe
A portion of their morals.

MISCELLANEOUS.

STEAM—A MIRACLE.

Sir Ralph Woodford told us, that when his steamer was first started (in Trinidad,) he and a large party, as a mode of patronizing the undertaking took a trip of pleasure in her, through some of the Bocas in the main ocean. Almost every one got sick outside, and as they returned through the Boca Grande, there was no one on deck but the man at the helm and himself. When they were in the middle of the passage, a small privateer, such as commonly infested the gulf during the troubles in Colombia, was seen making all sail for the shore of Trinidad.

Her course seemed unaccountable; but what was their surprise, when they observed, that on nearing the coast, the privateer never tacked, and finally, that she ran herself directly on shore, the crew at the same time leaping out over the bows and sides of the vessel, and scampering off, as if they were mad, some up the mountain, and others into the thickets. This was so strange a sight, that Sir Ralph Woodford ordered the helmsman to steer for the privateer, that he might discover, the cause of it.—When they came close the vessel appeared deserted: Sir Ralph went on board of her, and after searching various parts without finding any one, he at length opened a little side cabin, and saw a man lying on a mat, evidently with some broken limb. The man made an effort to put himself in a posture of supplication: he was pale as ashes, his teeth chattered, and his hair stood on end. 'Misericordia! misericordia! Ave Maria!' faltered from the Colombian. Sir Ralph asked the man what was the cause of the strange conduct of the crew; 'Miseri cordia!' was the only reply.

"*Sabeis quin soy?*"—[Do you know who I am!]

"*Ei—Ei—O Senor! misericordia! Ava Maria!*" answered the smuggler.

It was a considerable time before the fellow could be brought back to his senses, when he gave this account of the matter; that they saw a vessel apparently following them, with only two persons on board, and steering without a single sail, directly in the teeth of the wind, current and tide:

Against the wind, against the tide,
She steadied with upright keel.

That they knew no ship could move in such a course by human means; that they heard a deep roaring noise, and saw an unusual agitation of water, which their fears magnified; finally that they concluded it to be a supernatural appearance, accordingly drove their own vessel ashore in an agony of terror, and escaped as they could; that he himself was not able to move, and that when he heard Sir Ralph's footsteps, he verily and indeed believed that he was fallen into the hands of the Evil Spirit.

Coleridge's West Indies.

HONESTY.

A short time ago a sadler, at Cambray, having contracted to equip a regiment, bought all the old equipments. To his astonishment, whilst ripping up an old saddle, he discovered a considerable sum of money in gold, bearing the effigy of almost all the Princes of Europe. Upon inquiry he found that it had belonged to an old Quarter-Master, who had made every campaign for twenty five years, and who died at the hospital of Saragossa, during the last war. Like an honest man, he sought out the family of the deceased, and divided with it the treasure which chance had thrown into his hands.

PARTING INTERVIEW WITH EMMETT.

The evening before his death, while the workmen were busy with the scaffold, a young lady was ushered into his dungeon.—It was the girl whom he so fondly loved, and who had now come to bid him her eternal farewell. He was leaning, in a melancholy mood against the window frame of his prison, and the heavy clanking of his chains smote dismally on her heart. The interview was bitterly affecting, and melted even the callous heart of the gaoler. As for E. himself, he wept and spoke little; but as he pressed his beloved in silence to his bosom his countenance betrayed his emotions. In a low voice, half choaked by anguish, he besought her not to forget him; he reminded her of their former happiness, of the long past days of their childhood, and concluded by requesting her sometimes to visit the scenes where their infancy was spent, and though the world might repeat this name with scorn, to cling to his memory with affection.—At this very instant the evening bell pealed from the neighbouring church.—Emmett started at the sound; and as he felt that this was the last time he should ever hear its dismal echoes, he folded his beloved still closer to his heart, and bent over her sinking form with eyes streaming with affection. The turnkey entered at the moment; ashamed of his weakness, he dashed the rising drop from his eye, and a frown again lowered on his countenance. The man meanwhile approached to tear the lady from her embraces. Overpowered by his feelings, he could make no resistance: but, as he gloomily released her from his hold, gave her a little miniature of himself, and with this parting token of attachment, imprinted the last kisses of a dying man upon her lips. On gaining the door, she turned round, as if to gaze once more on the object of her widowed love. He caught her eyes as she retired: it was but a moment, the dungeon door swung back again upon its hinges, and as it closed after her, informed him too surely, that they had met for the last time on earth.

"He lived for his love,
For his Country he died."

The tale of Emmett's martyrdom for Irish Emancipation is too well known and too keenly felt by all to admit of a single comment. P.

CURIOSITY.

There is now in the possession of Mr. Chauncy Woodruff, of this place, a stone found in the village, which is pronounced by those who have examined it, to be a petrefaction of the human head. In fact, the outlines of the organs, and the exact proportion of their location is almost demonstrable proof of the fact. The situation of the eyes and nose, as regards each other in point of locality, are perfect—the nose, although nearly even with the rest of the face, plainly to be traced, and the nostrils visible—the forehead is in very good keeping, with the whole of the stony profile. One ear is perfect, that is, in its place; *the concha* is almost as correct as in the living head. On the other side, where the stone must have rested for ages, the ear is not so perfect, but still a part of it is discoverable. Mr. Woodruff purchased the stone at considerable expense, and intends preserving it for the gratification of the curious, who are pleased to examine it. *Salina Sentinel.*

THE MILLENNIUM—AN ANECDOTE.

The late Dr. Bellamy, of Bethlehem, Conn. was a full believer in the Millenium, and had his heart much set on the glory of Christ's kingdom in the latter day.

In the latter day 1773, conversing with a young friend who had been his pupil, upon the downfall of Antichrist, the Doctor began to be warm; and with a prophetic enthusiasm, uttered himself in this manner:—"Tell your children, to tell their children, that in the year 1866 something notable will come to pass in the church; tell them that the old man said so."

EXTENSIVE FIRE.

The Philadelphia papers give an account of an extensive fire in New Jersey, which extended from a spot 30 miles S. E. from Philadelphia down to within a few miles of the sea shore, and covered upwards of 45,000 acres. More than 8000 cords of cut wood, besides timber of all kinds, have been destroyed. Many cattle perished. The conflagration had not ceased.

FOR THE LUMINARY.

Receipt for Bowell complaint in children.

Powdered Ipecacuanha,	10 grains,
Parregorick Elix.	120 drops,
Spirits Lavender,	60 drops,
Loaf Sugar,	2 oz.
Prepared Chalk,	60 grains.

Mix the above in a mortar with 2 oz. water—a teaspoon full to be given two or three times a day, in any thing agreeable.

TERMS OF THE WESTERN LUMINARY.

THE WESTERN LUMINARY is published every Wednesday, at TWO DOLLARS per annum, in specie, if paid within the first six months—TWO DOLLARS AND FIFTY CENTS, if paid within the last six months—or THREE DOLLARS if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

All subscribers who do not give orders to discontinue their papers, before the expiration of the year, considered engaged for the next year. No subscriber at liberty to discontinue until all arrearages are paid.

*** All Letters and communications must be post paid.